





Divinity

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THE
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FOR



THE

Woman's Union Missionary Society of America
FOR HEATHEN LANDS.

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WE would call especial attention to the Home Department of this issue, which contains a plea for a very memorable era in the history of our Society. Having reached a mature age we would seek for a future of broad plans, earnest endeavor, and the measure of success never yet denied to us by the Great Father of all.

FOREIGN DEPARTMENT.

INDIA—Calcutta.

Letter from Miss Hook.

THOUGHTS ON A HOLY CITY.

April 18, 1881. At last, after many years' residence in India, I have made a visit to Benares, the sacred city of the Hindus. The glory of the place to the Hindus is its holiness. One would like to discover wherein its holiness consists. If cleanliness is allied to godliness, we will not find it in the streets, for filthier places one could scarcely find. Is it purity in the atmosphere? Whence, then, these odors that assail one from all sides, and the clouds of fine dust that thicken the

air, and blind and choke one at every corner? Is it in the water of their sacred river Ganges? Never more dirty, muddy water defiled the bed of a river than that of the Ganges. If invisible to mortal eyes perhaps it is locked up in the hearts of the people. By and by we shall share some of the fruits—the outgrowth of their hearts—for even among the Hindus “we know them by their fruits.”

We are told that there are three chief objects of interest in Benares : the “Monkey Temple,” the “Golden Temple,” and the bathing “Ghauts.” First, then, we proceeded to the Monkey Temple. There are places in India where monkeys are an object of worship, but not so here ; the temple is dedicated to the worship of the two goddesses, Doorgah and Kali. The monkeys are said to be an accident, but bringing in so good a revenue they are well worth preserving. Many years ago they say a great Naeaah from the north came to worship at the temple, bringing with him a pair of monkeys ; they were left behind, and from these sprang the whole two hundred that now swarm the place. One is inclined to believe the story, for it is very evident that they are all of one kind, but of every size and age, from grim, gray old monkeys to little babies in their mothers’ arms, cuddled by her in such a human fashion, one might half believe in Darwin’s theory. Sitting, walking inside and out of the grounds, upon the ledge of the building, climbing the pillars, looking at you, twitching at your dress, or snatching a flower from your hand, if you have one,—droves of young monkeys caper about, turning somersaults, and springing up in the bell that they ring perpetually. Their life and happiness might beguile one into lingering, were it not for the vile odors of the place, that we could not forget for days. Two very small compartments, one in the centre of the building and the other at the side, contained respectively images of the two goddesses Doorgah and Kali hung around with the usual tinsel decorations.

As we stood talking to the priest, a Bengali family, consisting of several women, two children, a servant carrying a kid, and a fierce-looking Babu, came in to worship. The Babu

stood outside while the others went in close to the image, making obeisance, and presenting the offerings of rice and fruit. That done, they passed out and around the enclosure to the other one at the side, where the same worship was practised. The well-fed priest received four pice at each place. As we stood looking we inquired of the Babu outside the meaning of it all, and learned that a member of the family had been very ill, and, having recovered, the kid was brought as a thank-offering. It was not, however, slaughtered at the temple, but, after making the tour of the place, outside in the grounds, where the head was left and the rest was taken home to be eaten by the family. Our informant very smilingly informed me that the only object in having two images was to double the fees of the priests. He cared for none of these things, he knew the idol was nothing, but the poor ignorant women and children could get no conception of God without some visible object to bring Him down to their weak comprehension. I asked if they could get no more exalted notion of God than the figure of a hideous woman with a red tongue hanging out of her mouth. To this he only laughed. I then told him that in our country also there were poor ignorant people, but we found that they could understand about God when they were told, and worship Him from their heart too. On leaving we were obliged to leave a much larger fee with the priest than the Hindu worshippers had done. So after all, Christian money, in return for seeing the monkeys, goes farther toward supporting their hideous worship than the Hindus themselves. I shall be careful not to go a second time.

Next in course came the Golden Temple, so called from the quantity of gilding overlying much of the exterior. With some difficulty we approached it through a very winding street, about four feet in width, thronged with native dogs and cows. It being a poojah day the crowd increased as we came near the door, and soon became so dense that it was a struggle to keep on our feet, as we crouched up against the walls of a house. We found it was hopeless to attempt an entrance, for those passing in and out had their clothes pulled off in the

crush. The clamor of tongues made the air as full of sound as the street was of human bodies. We beat an inglorious retreat, only too thankful that we found ourselves once more in open space. My only regret in not making the entrance was that I had one item less for the "Link." Many of the crowd were laughing, and seemed to enjoy the fun, but that some devout souls thoroughly believe in the sacredness of the place was proved by a woman in the temple throwing herself on the floor, rolling in and smearing her face and body with the mud that had been tracked in from the wet street, and, as she thought, sacred from being *in the temple*. This incident was witnessed by a friend on another occasion.

Again, another morning, we descended a flight of steps, engaged a boat, and rowing up and down the river, viewed the scenes at the bathing ghauts. From the water's edge, stone steps rise to a great height. At the top and back of the steps rise fine large buildings, the palaces of the Rajahs. These palaces with their domes, turrets, and spires, present a very fine view from the river. Rajahs in different parts of the country have palaces here, and when they wish to lay in a stock of holiness they take up their abode for a time and wash often in this dirty river.

The steps lead down to and below the water's edge, and farther out are many platforms with canopies of mats suspended on four poles. The steps, platforms, and water were teeming with human beings in various stages of bathing. Some vigorously scrubbing, and spattering the water on their neighbors, some jumping up and down, others swimming far out, and boys performing antics at the very edge of our boat. Every foot of water was alive and in motion. Women sat on the steps; some washing, some drying their hair. Others washed their clothes or secured their brass drinking vessels, throwing back their heads ever and anon to pour the filthy water down their throats. Some religious ones are among the crowd; they appear here and there in devout attitudes, eyes raised to heaven and lifting water in both hands, and holding it up to the sun, "pour out water to the God of Heaven."

It is curious to see the mass of human beings, a mercurial clamoring people too, and yet here there is no talking, no one seems to speak to his neighbor or heed him in any way. The zenana lady that cannot show her face to her brother-in-law at home, comes here and bathes close beside strange Babus, clad in the thinnest of laces, and no one *appears* to notice her. All this does look very holy indeed, but alas! the blackest crimes are concocted here.

Let me tell you a story about a dear little girl that some years ago was in our school at Allahabad. She was very fair, and pretty, and clever, and her mother's pride. When she was about seven or eight years of age, she went with her mother on a visit to Benares, and one day was sent with a *trusty* family servant to bathe in the Ganges. In course of time the servant returned without the child, stating that while bathing she had looked the other way, and on turning back the child had disappeared and was nowhere to be found, and she supposed she had slipped down and drowned in the bottom of the river. The river was dragged, other dead bodies were brought up, but not the child, and to this day no tidings of her have been received. We have supposed her drowned, the mother hoped it was so and nothing worse. She knew the wickedness of the land better than we.

Not long ago a missionary lady in Allahabad found a young woman in a poor man's family, and discovered that she was kept there by a miserable Portuguese half-caste. He had bought her, and by paying well she was kept a prisoner. Her body bore marks of his cruelty, and at times she was quite out of her mind, for the brutal treatment of her master had shattered her reason. The lady rescued her, and the case was tried in court, and facts of a frightful nature were revealed.

Benares abounds in wicked old women who make merchandise of young girls. They frequent the bathing ghauts, and children disappear, no one knows where. This young woman some years ago when quite a child, one day when dressed in all her jewels, was taken by a servant to bathe in the river. As they went the servant beguiled her to go the Mela, so they

walked on and on until the girl inquired where the Mela was. Only a little farther was the reply, and they went on to a place where they met two old women. After a little talk the jewels were taken from the child and divided between the women. The servant went home with some tale to the mother and the two women carried off the girl to the railway station, where she was sold to this man who was employed by government to keep telegraph wires in order. With him are generally native assistants called line men. When the train came, the girl, who resisted, was lifted and put in by the line men. She cried all the way, and tried to attract the attention of the guard, who either would or did not hear her. On arriving at Allahabad, she refused to get out of the train, but the well-paid assistants did their master's bidding, and the poor girl was taken to the place where the missionary found her a prisoner.

On hearing this my mind reverts to the innocent little Sharshate. How happy we should be could we be sure that her little body went to the bottom of the river !

While sitting in the boat watching this scene with its thousand of souls hurrying on to eternity, and a little farther on the smoke ascending from the burning ghaut where one body was in process of cremation, and another, rolled in a scarlet cloth, lay on the river's brink with the water washing over it, awaiting its turn for the burning, sad thoughts filled my heart ; what future is there for these poor benighted creatures, what vengeance has a God of justice in store for these who, while pretending to cleanse themselves, commit the darkest crimes ? As the devout ones went home with their bodies all the filthier for the muddy water of the Ganges, I was impressed with the inability of man by his own efforts to cleanse his soul.

*Letter from Miss CADDY.**SIGNS OF LIFE.*

May 20, 1881. Some years ago I received some copies of Mr. Moody's sermons, which I lent out and gave away to

Babus. One wrote from a little station up the country, saying how much good it had done him, and in a third instance the interest was so great that it was eagerly borrowed by friends, and may still be circulating.

Will you pray especially for Calcutta just now? Great efforts to reach the Babus are being made. Missionaries have been holding open-air preaching services in the public squares every evening. Dr. Thoburn has had a large crowd around the deal box on which he stands to preach, in a square near our house. Truly, God has given him power over the hearts of men. Some Babus have come forward openly in the crowd, seeking the truth. One man was followed by the crowd after Dr. Thoburn had gone home, and was seen to turn around with his back to a wall and preach the Gospel he had just heard. These men do not come again. Word is taken to their relatives before they reach home, and we cannot tell what they may even now be suffering for Christ's sake. There is a great stir among the people. Numbers of Hindu and Mohammedan young men now come to Dr. Thoburn's evening service. Mohammedan and Brahmin preachers have appeared on the scene and created some disturbance, so that the police have interfered and prohibited all preaching. The missionaries have appealed against the prohibition, and some are defying the law. This I am sorry for, as the prohibition was only for a time until something could be settled. One or two, by want of tact, have been the cause of some disturbance, and now I fear the public sentiment will be against the missionaries. It certainly is a disgraceful sight to have one class of Christians break up a meeting held by another class. We need to pray much that the Lord's name may not be brought into dishonor by His servants, and that the work going on so hopefully among the Babus may not be disturbed, but made abundantly fruitful. We hope to see something of the fruit of our labors when conversions occur among the Babus. Many, we hope, will find their wives, daughters, and sisters willing to help and accompany them.

The old story of encouragement and discouragement is daily repeated. When brought face to face with some phases of the

Bengali character, our hopes for the people are at zero. There is a cowardly element in it that prompts to understand and mean acts. Four girls have been taken from school because Testaments had been given them as prizes. One cries and begs them to let her come back, but they will not. Her people are the most influential in the neighborhood, and their example has been followed by their friends. We are praying that He who holds the hearts of men in His power will incline these parents to send back their children.

One of my pupils, a bright little creature, was removed because there were some sentences in her book in which the name of Christ was mentioned. When I went to see her, several rude boys, her brothers, met me and said it was of no use ; she could not learn. I quietly asked to see her mother, who was reclining on a bed with her back to the door where I stood. Several women crowded about me and said that "Mamoda" could not come, and the boys called to the mother and told her to say she would not permit her to return. My heart sank with bitter disappointment, for Mamoda had grown very dear to me, and I felt that the weight of raising this people, sunk in ignorance and superstition, was too great for me. Then I looked up to Him, whose I am and whom I serve, for peace and victory, and chatted pleasantly with the women while I waited for the mother. At last she came out, and I repeated that I had come to see why Mamoda did not come to school. She replied :

"Change your books and she may go."

I turned to the boys and asked :

"Boys, you have seen Mamoda's book, is there any thing that can lead her into wrong-doing in it?"

"No," they answered, "but the name of Christ is mentioned in it."

"Did He do any harm, or did He teach any thing sinful?"

"No, but you keep to your religion and let us keep to ours."

The women got interested in the discussion, and when they heard of some of the things that the religion of Jesus had done for His followers, they said :

"It is our misfortune, we cannot help it. You are like the gods, but we are like beasts."

But they would not yield about Mamoda. She had learned to sing, and she sang all the morning. Who would be willing to marry her, when her songs could be heard by the passers by? Poor child! and hardly five years old! I asked:

"Does it hurt the child to sing, or is she happy?"

"Oh, she is happy."

Then there came a revulsion of feeling.

"Let the child sing! let the child sing!" said several of the women, but they held out against her going back to school.

After saying all I could I turned to go, saying:

"Well, I cannot force you to let Mamoda come; but I feel very, very sorry. I love the child, and she is so bright. She always keeps at the head of the class!"

They saw how pained I was, and said:

"Ah, she is sorry! She loves the child; let her go to-day."

It ended in Mamoda coming back to school. When they called to her to get ready she was found in the passage dressed, with her books in her hand, and her dear little face beaming with smiles. They laughed and seemed pleased at her pleasure.

Miss SUNDER writes.—I think the best plan for dresses would be to make up the skirts and send some cloth along with each for the sacks. Those made of any fast-colored print or stout calico would be just the thing. The dress of the girls is this: On week days, a chemise, white skirt, and jacket. On Sundays, a print skirt and sack, in addition with stockings and shoes for the older ones; on their heads a *large* square of net or muslin, of course white, and some of these are very neatly trimmed with lace.

INDIA—Allahabad.*Letter from Miss LATHROP.**(Communicated by the Philadelphia Branch.)*

SCHOOL WORK.

I wish I could take you to some of our little schools. One I visited yesterday is composed entirely of Mohammedan girls of from four to nine years. To a little one who had done unusually well for a couple of weeks, I said: "You will come every day, and then you will soon be able to read." She shook her head, and I, thinking she had failed to understand me, repeated my remark again, and received a decided shake. Then I said, "Why not come every day?" "Because I am going to be married next week," she replied. I have lived here long enough to know this is a sufficient reason. We shall have to go to her in her own home hereafter, if we teach her. All the others promised to be regular, but what day they will be removed for the same reason no one can say. This is one of the discouraging things that has to be met, and made the best of. We have more always than we can do, so if one goes, and another comes, it does not matter much, if they take away the seeds of truth with them.

I hope this week to open two new schools, with Christian native teachers. Five dollars a month will pay a teacher for her daily work, rent a room, and buy the Sunday-school cards. If the two schools I am looking up now succeed, we will have eleven in all. For each school we have daily a native Christian teacher, and a lady goes to them one day in the week. On Sunday we gather them for only one hour. Our out-station among the simple village people has been very pleasant this cool season; they are so glad to see us. Some of our young ladies, who know these up-country languages well, are developing into real preachers by doing this work. Anywhere in the villages, if we stop in the shade of a tree, or on a verandah, numbers of people will gather around, to whom we can speak. Yesterday I saw three Hindustan schools, and some most delightful zenana pupils. In one place there were a mother and three married daughters,

with their children. These all say they are Christians, but are not quite ready for baptism ; some for one reason, some for another. The husband of one is in full sympathy with her, and when he returns from Afghanistan, where he is now with the English army, I hope they will openly profess their belief, and perhaps the others may join them. They seem so sincere and earnest that I cannot believe they will draw back.

Yesterday a very old woman, whose fine face and superior bearing attracted me, I found belonged to a good family, but they were all dead, and she left with no means. She was at first very determined in her allegiance to the Hindu gods, but after an hour's talk, in which she had yielded point by point as she was convinced, she said she wanted to know the truth. She went from house to house with us, and promised to read any book I sent her. I think she is very honest, and open to conviction, and I trust the Lord will so enlighten and teach her that her last days may be her best ones, and her question of why she has been left so long on the earth when all those belonging to her have gone, be answered to her own satisfaction. She said : "Can it be possible that I can die, and not return here in the form of some low unholy animal,—I who have lived to see my husband and children one by one disappear ?" This to the mind of a Hindu woman clearly proves her deep sinfulness, a childless widow being the concentration of human misery, because of guilt.

We wish to give to the poorer children in the Hindustan schools some garments, which would be a real benefit to them in this cold weather. If the schools go on multiplying as they are now doing, I could not unaided accomplish it next year, and I have wondered if there are not Bands connected with you who would feel it a privilege to help us in this. I shall venture to send a pattern of one of the peculiarly shaped jackets the women and children wear, and ask if 100, or 150, or even more, cannot come out to us next year. The deep pleasure with which they received the little garments which they knew came to them in place of dolls, when they love them just as well as children usually do, caused me to rejoice that we could give

them, and to resolve to ask you for help in this. You would often be shocked if you could see their sad state. A teacher told me a few days ago that as she was teaching in one of these poor schools, she heard her name called, and looking out, saw one of her school-girls, with only a tiny piece of cloth about her loins. Before she had time to speak, the little one said : " You told us to wash our clothes to come to school in, so this morning, knowing it was your day for visiting the school, I did wash my cloth, and it has not yet dried, so I cannot put it on." Not a change of garment did she possess, only one small, thin cloth ; and this her covering, while we are wearing as warm clothing as we would in November at home. This is not an exceptional case, as the children try to come to us as clean as they can.

One poor child I once told she could at least wash her face and comb her hair every day. The transformation was so great I did not know her the next time I saw her, but from that day to this, whatever day I happen in to the school, her face is clean and hair smooth. I feel this effort does them good.

It is a blessed work to be engaged in, and I thank you for your aid and sympathy. Never be discouraged or faint-hearted, we shall one day rejoice in seeing what we have been able to accomplish.

Miss RODERICK writes.—The dress of a little girl is the Saree, and her hair is arranged in a plaited coil at the back of her head and adorned with gold or silver pins, having a bunch of little chains hanging at one end, to which tiny bells are attached. She also wears gold bracelets on her wrists and golden armlets on her arms containing charms to keep away disease and other evils ; ornaments are also seen round the neck. A little girl does not wear a nose ring, but in the place of it a small pearl pendant in the middle of her nose ; her ears are also adorned with earrings, and the feet with silver anklets ; so a Bengali girl, when dressed in the dress of her country, looks like a miniature woman.

INDIA—Cawnpore.*Letter from Miss GARDNER.*

FOND MOTHERS.

I have become very fond of some women who visit my village school at Gunge. One pleasant-faced woman, with her baby tucked away under her arm, looked as if she only needed the "blessed light" to shine in her heart to make her the loveliest kind of a creature. I heard her talking to one of her companions the other day, who had refused to let me see her baby. "She won't hurt it," she said, "she has not only seen mine, but touched it, and he is just as well as ever"; and she held up a lively youngster to show that my glance had not in the least distracted from its well-being. But the other was not half convinced and disappeared with her offspring, thinking him too precious to run any such fearful risks. Another perfect Amazon of a woman always takes her seat directly in front of me and superintends the whole thing. She pushes the children if they do not sit still, reprimands them when they do not recite well, and smiles approvingly at me when I succeed in making her understand better than usual. When the time for singing comes, how she does enjoy it, and her voice, as loud as she is large, drowns all the rest of us sometimes, and we feebly submit to be led, or start a hymn she does not know. But she is a treasure of a woman. The next among those who come to listen is just the contrast of this one,—a little dried-up Mohammedan; the only thing about her not withered and helpless with age are her sharp black eyes that look you through and through. She had the kindest feeling for the little school and its teacher, and I began to always look for her with the others, and to feel disappointed if she did not come. I hope after the holidays to gather many more of them to be instructed in the way of life.

It makes one's heart ache to go in and out among the women of this country. Poor ignorant creatures, weary and heavy-burdened, many of them with nothing to make their life pleasant, and with no hope for the life to come. One feels with St.

Paul that we are "debtors" to them. Just as far as the Lord has given us knowledge, capacity, and ability above what they have, we are debtors to them to impart this knowledge. It seems a duty so plainly laid out before us that there is no avoiding it, either by those at home, or by us out here. Everybody can pray and work for the blessed cause, and if all could realize what a power there is in prayer they never would cease praying for those whom the Lord has put into their hands to lead to Him. Pray for the native Christians, those who have come out, sometimes at great cost, from among their people to take their stand on the Lord's side. They are very weak, veritable babes in Christ, who need to be carefully guarded, and instructed in the things that seem very simple to us because we have heard them from our mother's knee. And then there are the dear little children, and all the women, and, lastly, the missionaries, who need your prayers so much, more than one can ever tell till one has been out here.

We sing translations of our own hymns here a great deal. "There is a Happy Land," and "Around the Throne of God in Heaven," are great favorites in my little school. But the hymns written in their own peculiar idiom, and their own queer little tunes are better liked because they understand them better. They sing way down in their throats, and it is difficult for them to get up to the high notes in some of our hymns.

Letter from Miss HARRIS.

DIVERSE WAYS.

Our work, indeed, is getting on well. We are invited into new zenanas almost every day. It is so very hot now that we have been obliged to give up our work at the out-stations, and have taken up the Ghat work which we were not able to do during the cold season. You should have been here to see the welcome we received from the women at the Ghats the first morning we went. All those who had seen us before were delighted. Some of the women we meet at the Ghats are exceedingly interesting. The questions they put to us show the

interest they have taken in what they hear. They always invite us to go to them again. We begin by singing one of their favorite hymns, and when we get quite a crowd around us we explain them and tell short Bible stories. We take with us a number of Hindi tracts, which we give to those who can read, and they take them away willingly. Some of the women ask us as a favor to wait while they go and bathe in the Ganges, because after their bath they have more time to sit and listen to us. One or two stay with us all the time, and there are some who do not like to listen ; but on the whole, I think Ghat work is most satisfactory. During the last few weeks we have been invited into several new Mohammedan zenanas. I cannot say much of the Mohammedans, for, as a rule, they are not very encouraging. It is the hardest task imaginable to make them listen to the New Testament, so we always begin by telling them stories of the Old.

I have one or two singing-houses where I visit for the purpose of reading and singing to the women. In one house there are many women. I have often persuaded them to read, but they refuse ; they seem, however, to like very much to be read to. One of our pupils we have reason to believe is a Christian. There are one or two others of the same mind, but this one in particular has a husband who is a bigoted Hindu, but he is fond of his wife and allows her to read the Bible and other religious books. She sometimes reads the Bible to him whenever she has an opportunity. In one of our Hindu zenanas I have three pupils ; two learn to read Hindi, and one learns fancy work. All the women in this house are very bigoted. I find it very hard indeed to give a Bible lesson. They are very fond of hymns. I have often to shut my "Peep of Day" and sing to them, which they prefer to my reading, and then all the members of the family come in to listen. Lately the oldest son has come home with his wife. I was asked to teach the young Bo to read. After the lesson was over I was at a loss how to give her a Bible lesson, when, much to my surprise, her husband came and asked me to give his wife religious instruction. She is a bright girl and learns her lessons well.

CHINA—Peking.*Letter from Miss KIRKBY.*

MORNING CALLS.

April 13, 1881. This morning I went out to seek for our pupils. I first went up the street, by the side of an old well, up a hill, and came to a gate where I asked if Mrs. Chan was at home. Mrs. Chan herself stood in the door and replied to my question. I then asked about her little girl, and was told that she had gone to visit her grandmother and would perhaps return in a few days, when she would send her to school. When I turned from that door it was quite a long walk to another house, where I hoped to find two little girls. The way was along a dusty, busy street, until I turned down into a smaller one and knocked at a gate. I had mistaken the house. After a disappointing search, being also greeted by a dog that looked like a wolf, I went forward and found my two little pupils with their mother in a poor forlorn little house. The little one did not wish to go to school, but the older one said if I would wait until she had washed her face and combed her hair that she would return with me. I persuaded a neighbor also to accompany her, and when we were about to start a little girl came running in all out of breath and said she wanted to study. I learned afterward that she is a Mohammedan. There is an old ruined Italian mosque near here and quite a settlement of Mohammedans, but before this we have been unable to get any of them into our school. The three little ones came with me and studied until 2 o'clock, when they went home happy and saying that they would come again to-morrow.

These are sad times in the Capitol. Last Thursday, at 10 P.M., the east or first wife of the emperor's father died after a sickness of two days. The west or second wife is not expected to live, and the emperor has the small-pox. These two women have actually ruled the empire in the place of their young nephew, the real emperor, and now that one has died and another is so near death, people begin to look serious. An edict has been made that none shall wear red hair strings, no

man or child must have their head shaved, and no bells must be rung for one hundred days ; no wedding can take place for a year or more. The consequence is that the people, expecting the edict, hurried and had all their weddings in the few days given before it was officially proclaimed. The streets are ringing with the sound of wedding bells, or rather wedding drums and gongs.

PECULIAR HONORS.

““The Governor-General of Szcheun solicits the bestowal of a mark of Imperial approbation upon a young lady, 18 years of age, who starved herself to death upon the burial of her betrothed. The latter died when the girl was 14 years of age ; and it was only on the earnest exhortation of her parents that she did not then destroy herself. In deference to their prayers she desisted, but from that time forward she fasted continually and spent her time in religious exercises. When the remains of her betrothed were about to be removed to his native place, she refused to take any sustenance and died.

““Honors are also solicited for the other females who have displayed their filial piety by self-mutilation. Granted by Rescript.’

“The above extract will show our far-away readers another phase of the Chinese woman’s bondage to be worse than ‘sickly sentiment.’ Truly, it reads like a tale of the ages long past ; but observe the date—March 15, 1881—less than two months ago ; and is the decree of a government which, whilst claiming to be the only civilized one upon the face of the earth, deems it a righteous thing to encourage suicide and self-mutilation as acts of worshipful devotion to the dead !”—*Peking Gazette*, March 15, 1881.

JAPAN—Yokohama.*Letter from Mrs. VIELE.*

TRUE MISSIONARY SPIRIT.

Our Home life moves on about as usual, nothing new nor strange to write about, much to be grateful for in health and blessings, temporal and spiritual. We do not rush much in Japan. The people are slow. The country is slow. Every thing moves slowly and quietly on, and if the missionary tried to live and work at the rate of home living he would knock down, and trample on, those whom he desires rather to elevate.

The one lesson preëminent to all others, which the missionary has to learn, is patience—patience—patience—with himself, with his teacher, his scholars, his servants, with all with whom he has to deal in any possible capacity, and with people with whom he has nothing to do except meet or pass on the street, for they will not get out of his way, or give him half the right of way, and he must either walk around them or over them. The latter would please them about as well, only it would give him a little more trouble. One has to learn to "wait," in Japan, and one must do his waiting patiently or lose many of the golden opportunities that lie along the common walks of life. The same likes and dislikes affect hearts as at home, and one needs to study to draw people toward himself, if he would commend them to his religion. It does not do to walk rough shod over their native customs and religious ceremonies, but rather, with all meekness and Godlike teaching, to show them, by example as well as precept, the better way.

Walking in a field one day, with one of God's "wise" workers, we seated ourselves on the grass to eat a lunch we had with us. Soon we saw several Japanese approaching. Attracted by curiosity they had left their loads in the road and come across the field to examine us. They first stood near, for a time, talking about us, then for closer inspection they squatted on the ground, close beside and almost surrounding us, examining our clothing and the food we were eating. We could easily have moved away, showing by this, our disapproval of having

an audience of rough, dirty, loud-talking coolies in such close proximity to us while eating our dinner. But not so, thought my wise companion. She rather encouraged them with smiles, and a kind word now and then—letting them handle our clothing and taste our food—telling them how it was prepared—asking questions about themselves, their homes, their work, and families, and by the time we had finished eating, she had so won them, by her kind interest in themselves, they were ready and willing to hear of the interest which lay so near her heart, that of their soul's salvation, and very gently and earnestly she spoke to them of Christ, preaching for half an hour, as only those can who have a message to give, and who watch for opportunities as they who watch for the morning. She then gave them some tracts, with a few words of explanation, and we parted from our strange congregation, who had turned aside to meet us, and whom we shall probably never meet again until the day when the books shall be opened and all results, even of this way-side sowing, shall be revealed.

Yes, there is a good deal of hard, plodding work to be done besides learning the language. One has to learn to live *with* and *for* the Japanese to do them good, and one must needs have fully consecrated himself, his time, his strength, his all, to Him who came "not to be ministered unto, but to minister," if he would have the spirit of drudgery taken out of the common every-day duties, and have them transformed into beautiful ministries for His sake. Then let the circumstances or surroundings be as they may, one will always have a "good time." Just as I was writing the last sentence there came a call at my door, and O Eto San, one of my girls, who had just come over from the "study-room," said: "Mrs. Viele, all the girls from the 'other house' send you their love." I rest my pen while I take in the sweet message, containing so much of delicate thoughtfulness, and it rests my heart also. Surely here is compensation for much hard work. How truly it is, the little things that sweeten life—that lift it up and make it grand.

*Letter from KANE SUZUKI.**(A native Bible-reader.)*

I have an aunt of quite old age, who was the wife of Samurais of little high rank. Her husband died some years ago, and left his wife with their only son, who, instead of becoming a comforter and supporter of his mother, is very unkind and harsh toward her; and at last he found a great fault with her, and he said: "This old creature embraces faith in Christ; it is an abominable thing in the world." So he tried to make her depart from her pure faith. But she would rather depart from her only dear and beloved but unkind son than to forsake the mighty Saviour, who is really and truly a comforter of her soul and body. So she came up to Tokio, for her native place is about more than ninety miles west from Tokio, rejoicing in the love and power of the dear Lord in her heart, but so miserable and forlorn externally, for she lost almost all her property by that foolish son. At first he objected to her coming away, for he was afraid that in this thing his foolishness will be shown more apparently to others, and the people will say, "Ah, he thrust his mother out!" And they will neither associate nor help him, while he is getting poorer and poorer every day by his luxurious conduct. But when she asked him if he would not let his eldest daughter go with her to be educated in one of the schools in Tokio, then he consented; but he said he will not help them at all. It was a very cruel thing, but she could not help, with many reasons. So she gathered all her little property up, and came to Tokio. She sent her granddaughter to school, and herself became seamstress. After about two years she could not continue in this condition, for the expense to educate one in a Japanese public school is quite great. She was much distressed. But the ladies of this "Home" agreed to hire her for a serving teacher, and the granddaughter, who now begins to help the Japanese teacher in school, might be supported with other girls. So she came to Yokohama gratefully and joyfully, believing that the Lord has provided these kind ladies. I am ashamed to say, but the son who is so un-

kind to his mother is my cousin, as you see. Please remember him in your prayers, when you pray for us. He is not very foolish in worldly matters naturally. If I had never been brought to this school, I might have been one of them. Only by the grace of the Lord, and your faithful work, so many are saved, and are happy here. We always pray the Lord that He will bless you according to His good will, for we cannot return any thing for your kindness, though we want to do something very much.

Letter from SHIN SUDZUKI.

(*A native Bible-reader.*)

June 17, 1881. Last month we had our English examination, and after that we had some holidays, and we went to Tokio to see the exhibition. There were many kinds of articles brought from all the parts of Japan. The art gallery was especially beautiful; there were very pretty oil paintings. I will send you a picture of the exhibition place. I have marked on it the names of different buildings, so that you can understand them better. This place is quite beautiful; those red flowers you see on the picture are cherry blossoms. We can take our lunch at these small houses that you see around the main buildings. There used to be some splendid temples, but about fourteen years ago a battle took place, and they were burnt and destroyed. The green cedar trees were cut down, and now only a part of them is left here. After the war this place was left desolate for some time, but it is getting beautiful again, though there are not such splendid buildings as there used to be.

Chiyo Endo writes: "Last night one of our school-mates' wedding took place, so we did not have school, and we were very busy in decorating the parlor, study-room, and the dining-room. The wedding ceremonies commenced at five. After the supper we went to the parlor and played many games, some Japanese and some English. The bride and groom are both Christians, and he has been in America for some time."

Home Department.

A Memorable Year.

The WOMEN'S UNION MISSIONARY SOCIETY has now reached the twenty-first year of its history, and having thus rounded in active service that period of time associated with maturity and experience, it may be fitly claimed : "It is of age; let it speak for itself."

In 1860 a distinct form of Christian service was entered upon by a few American women, who formed a Union Missionary Society, under the wise leadership of Mrs. Thos. C. Doremus, to do a special work in behalf of a special class, viz., the women of Eastern lands, particularly those immured in the zenanas of India, whose lives from the cradle to the grave, unwelcomed, unblessed, were, by force of social and religious customs, utterly secluded, and beyond the reach of all the then existing forms of missionary endeavor.

This new form of Christian service consisted of sending out and sustaining educated and refined single ladies, who should be free to go into the just-opening zenanas, and by the aid of coveted instruction in needle-work, should sit down and impart familiar home instruction to minds vacant of all useful knowledge, but eager for the light, while a condition of every visit was the reading of the Holy Bible, religious conversation, or singing. The immediate result of this effort was in excess of even faith and hope, and from that time to the present the demand for lady teachers and Bible-readers has been greater than the supply. Thus was this germ of a single seed planted by woman's hand on heathen shores a little more than twenty years ago. And with what results ?

To-day this Union Society sustains three American Mission Homes in India alone (at Calcutta, Allahabad, Cawnpore), and

from our last annual report it appears that the zenanas open to our teachers, and the pupils in their day schools under instruction at the present time prove that the seed sown in India has multiplied not merely one hundred-fold, but many thousand-fold!

The Society has also labored directly in Burmah, China, Japan, Syria, Greece, Cyprus, and aided schools in many other stations. Its two branches of work in India and Japan have had, as is universally acknowledged, a most important share in the Christian influences that are revolutionizing public sentiment with regard to female education in these two great Eastern nations.

To speak only of its fruits in foreign lands is to tell but half the tale of what God has been pleased to do through this Union Society, for though it started on its way alone, at a time when the skies at home were growing dark with signs of civil strife and crippled American commerce, its unmistakable success, and the vivid thrilling letters of its first missionaries gained many friends, and called public attention to the work it was doing.

From the organization of this Union Society, and the publication of its first papers, entitled "Woman's Work for Woman," and "Help those Women," and of its periodical, the *MISSIONARY LINK*, *Woman's Boards* to do a like special form of mission work sprang into existence in connection with *all* the large existing denominational Boards of this country, receiving official approval and coöperation.

The plans and constitution of this Union Society, particularly its method of organizing the young into "Mission Bands," served as models and were adopted by these denominational "Woman's Boards," with but slight modifications.

Thus as a direct result of the pioneer work inaugurated by our Union Society, which has been justly called "The Mother Society," a tidal wave of impulse was given to the missionary cause in behalf of women that must ever mark as signal the past twenty years.

For twenty-one years the Union Society has gone on its way, receiving and disbursing the free-will offerings which friends, collectors, and mission bands put into its treasury. Its officers, by freely giving their own services, have been able to keep home expenses down to very low rates, thus applying all donations directly to the sacred purpose for which they were given. The Society has always been kept entirely free from debt, and has never made a special appeal for aid in financial distress. But owing to the growth and enlargement of its foreign field, which imperatively calls for more money to carry on the work, this Union Society has now reached that point when its treasury must be supplied, or its foreign work be crippled and curtailed. Never were the encouragements or needs of our foreign work greater, and never was our own prosperous favored land better able to respond to these appeals! Shall not some offerings worthy of this glorious cause flow into our treasury that may be more commensurate with the blessing God has put upon our special form of work? We therefore desire to make the present, our twenty-first year,

A MEMORIAL YEAR.

Recalling the many names of sainted women and little children once enrolled upon our active membership but now transferred to a higher service, we ask that in their behalf, and for their dear sake, some "MEMORIAL GIFT" now be offered that may help on this work in distant heathen lands.

From all who have personally tasted of the goodness of God in the gift to themselves of happy homes, loving hearts, rich social and spiritual advantages, health, life, and reason preserved, we would press our claim for a THANK-OFFERING, that we may send help to the many women in heathen lands, whose lives are dark, sunless, and unlovely for want of Him who is the light and life of the world.

To the wealthy men and wealthy women of our land, we come with this our first appeal for a share of their riches. We tenderly ask that of the superfluity which is committed to your

hands in trust for Christ's cause on earth, you will now bestow upon this our Society, a GENEROUS GIFT. It will surely, richly return in the blessing of sweet and happy redeemed voices singing of Jesus' love.

From all members of our Sister Societies we appeal in this our Memorial Year for aid. Dear friends, the personal influence, in many instances, of your name, and the pledge of your yearly contribution helped this Union Society in the early days of its existence, and led its missionaries to trust themselves to its care. For the sake of the past, and of that union in Christ's name which is, above all sectional and denominational preferences, in sympathy with and indebtedness to this pioneer Society, have we not a right to ask as well as to expect that your hearty gift of help and fervent prayer be now mingled with ours that this work be not hindered?

Prompt and loving responses to this urgent and sincere appeal for immediate aid, will serve to make this 21st year of the Woman's Union Missionary Society a MEMORABLE YEAR.

An Urgent Appeal.

After more than twenty years of active service in India, China, Japan, and other lesser stations, the "Woman's Union Missionary Society" finds itself approaching a *twenty-first birthday* under these peculiar circumstances:

1st. Enlargement and growth in our foreign work; and, owing to this increase of demand from abroad, we are suffering from, 2d, a straitened treasury at home.

It is due to the many tried and trusted friends of this Union cause that they should now be informed that the time has come when, if our treasury is not immediately replenished, we shall be obliged to diminish the stated remittances to all our mission stations. This we have already intimated to our missionaries. In response, Miss Ward writes:

"I hope you will allow me all you can for Cawnpore. I want, if possible, to take advantage of encouraging circum-

stances, and get a large work well started before the year is out. Don't cut us down, but increase if possible."

Miss Hook, after an urgent appeal for more funds for their great work in Calcutta, adds :

"Are we suffering for our want of faith? I know that this is the Lord's work, that much good is being done here, that I study to spend every cent wisely, and that America is the wonder of the world for its prosperity. Surely God can make His people give all we need; what can we say or do? To our knees let us go, and rest not from believing prayer until our treasury is full. I trust that while I am now writing God is making you send an abundance for our necessities."

With such entreaties before us, we appeal to our donors, Bands, and all who love this form of woman's work, not to sleep in remembrance of past gifts and past sacrifices, but to bear this work of God upon their hearts, and feel that the withholding of their gift, be it large or small, is throwing a check upon the courage and ardor of the missionary at her post, and diminishing her power.

We hope that this appeal for *extra gifts* to our treasury may meet with prompt response. We need at least \$4,000 for the enlargement and strengthening of our work in India. We urgently require \$2,000 to send three new missionaries abroad, equipped for service.

Our Reserve Fund still lacks \$4,000, and without it we cannot safely pass the summer months of each year.

Shall we have it?

MRS. J. E. JOHNSON, *Asst. Treas.*

Are we Ready for Answers to Prayer?

Our friends and contributors have long been united with us in prayer to God for the outpouring of His Holy Spirit on our work. He has been graciously pleased to answer those prayers. From our different stations, the cry comes back to us: "How can we meet the needs of these throngs of thirsting souls crav-

ing at our hands the water of life?" As the work prospers, so must the demand be made for new and enlarged supplies. Can we afford to cast so grievous a dishonor on the grace of our prayer-hearing God as to withhold them? Alike from Him comes the blessing of success on our missionaries' labors, and the ability in our own favored land to give bountifully for their support. Never were the needs of our work greater; never has our nation's prosperity been more magnificent. Shall not the thank-offerings to the Giver flow into His treasury in some commensurate degree?

To recount the special needs and the touching claims of each of our stations would be to summarize the pages of our *MIS-
SIONARY LINK*, which is itself the essence of our missionaries' letters. We entreat our friends to read these inspiriting sketches for themselves, and see how the Lord is opening avenues in every direction from our mission homes.

The church in this land has never had such a field before her, nor such wealth, numbers, and facilities for fulfilling her duty as now. Her prayers have served to bring the demand; her contributions must be the living expression of her sincerity in those prayers, "her own 'amen' to the petition, 'Thy kingdom come.'"

No Christian can fail to acknowledge that we hold our all not by absolute right but in trust for God. The grand reason why such untold wealth is poured into His people's garners must be that they may use it for His glory, and until His portion of our income, be it dimes or thousands of dollars, is *statedly* set aside, we have no right to touch a penny for our own use. The Lord's portion being given, with what a ten-fold blessing does he cause us "richly to enjoy" the rest, and even if it be little, how marvellously far the little seems to go with His tender smile upon it. Each self-denial, like a staunch Alpenstock, serves to lift us to a loftier step of privilege and a wider range of vision, and with quickened pulse and healthier glow nothing seems to us impossible in the service of so glorious a Master.

E. H-S.

Report from Millstone, N. J., Aux.

With an experience of eleven years, the Millstone (N. J.) Auxiliary can state that in the home influence exerted it has been a blessing outside of its legitimate work.

From the heart comes the joyful echo, "God bless *our* home," as, with the eyes of imagination, we see the inscription at Yokohama, Japan, our first field of labor, followed by a more solemn feeling as our President reads, June, 1878, from a letter of thanks for interest shown in the conversion of two Japanese.

The Gospel work done in the zenanas and homes of India, like "bread cast upon the waters," is returning loaves of encouragement for the few grains sent by us.

The gratitude of our Mudnapilla Bible-readers compensates for their support.

Peking and Amoy we have chosen as our fields of labor in China. Thus have we, a small membership of scarcely 100 members, tried to advance the Saviour's cause among the nations who call Him not Lord or Master.

Is it not a blessed work of love? Who can weary working for Jesus, and refuse to give ten cents per month to Him who gave His life for them?

In our list of workers is:

MRS. CORWIN, the heart of the Society,	MRS. VAN DER VOORT,
" DISBOROUGH,	" VAN DOREN,
" WYCKOFF,	" MCKENISH,
" BLACKWELL,	" WILSON,
" STAATS,	" VAN CLEEF,
" BEEKMAN,	" VOORHEES,
" VEGHTE,	" GARRETSON,
" SMITH,	" HOEGHARD,
" STRYKER,	" HAGAMAN, etc., etc.,

who feel what they do for the Master must be well done.

Mission-Band Department.

Children's Ways in Japan.

A penny in Japan will go a longer way than a penny in America, for here in Japan we have real "mites," which are called "tempos" and "cash," all less than a copper cent. The "tempo" is a heavy flat piece of copper, or bronze, two inches long and shaped like an egg, except that both ends are the same size; in the centre is a square-cut hole, and on both sides are Chinese characters telling the value. The tempo is about four-fifths of a cent in value. Very often we see boys drawing hand-carts in which are piled up curious-looking things, and when they are close by we see they are tempos strung together on straw-rope, and so carried about from place to place.

Children and grown people in Japan use their long wide sleeves for pockets, and I often see boys and girls take out cash from their sleeves. But not tempos, because they are too large and clumsy to be comfortable in a sleeve. There are several kinds of "cash"; they are round bits of bronze with a round hole in the centre. The smallest cash is called a "rin" (pronounced *reen*), and ten of these equal one cent. So you see that a cent in Japan is worth more than it is to you.

Most little girls wear a dress of blue and white, with big blue flowers all over it. With this they wear a gray "obi," or sash, lined with red, which is folded round the waist and looped behind. Her white cotton stockings

cover the feet to the ankle, and straw sandals, or shoes, which are not shoes at all, but pieces of wood on which the foot rests, and is held by straps passing between the toes and across to the heel, complete the costume. They wear neither hat nor bonnet, and their hair is too short yet to stick pretty pins in, as older girls do. There are many playmates in the "Home," and if you should see them playing and chattering in the yard on their wooden "geta" (*gay-tah*), I am afraid you would laugh at them. But no matter how strange you would seem to them they would not laugh at you, for they are trained very strictly in what the Japanese consider *politeness*!

In the Sunday-school that we have for street children, there are sometimes seventy or eighty boys and girls, besides the babies carried on the backs of some of the girls. The scholars sit on the floor as they do in their homes, and when I enter they all put their hands on the floor and their heads on their hands, bowing to the teacher, and though some of the boys have their fun now and then, they are always polite and give us little trouble. Very few of them can read or write, but they are learning the characters that we put on the blackboard to teach them Bible words. If I were to tell you how poor and miserable they are your hearts would ache over their misery. To be sure there are in America street children just as poor and perhaps more unhappy, but when you remember these children in Japan not only have no happy homes on earth, but have never heard of that home in Heaven of which we love to think, know nothing of a Father in Heaven and Jesus their Friend and Saviour, and can really understand but a little of what we now try to tell them,—when you remember this does it not seem as if little Christian children have a great deal to be thankful for, if it is only that they are not children of heathen parents?

N. FLETCHER.

Babies in India.

One of my pupils, named Makom (which means butter), said to me, after her lessons were finished : "Oh, Mem! You must not go away without seeing Khooki." (Girl babies are called Khookies, and boys are Khokas.) I am very fond of babies, so I readily consented to see Khooki. We went down the street, across a very dirty court, and then Makom stopped at the door of a little room adjoining a shed where the cows were housed. She opened a door and I looked in, and saw just one mat partially covering the floor, on which lay baby and baby's mamma. Baby was a dear little pinky bit of humanity, and I told her mamma that I thought her very pretty. "Oh," said she, "she will soon be black like the rest of us after I have put her out in the sun for a few days." Just think! Every new-born baby has its little body well smeared with mustard oil and is then put out in the sun to dry. I interceded for baby, and Makom promised she would prevent them doing such a dreadful thing to her little sister.

I have seen very young babies, after having been well oiled, put out in the hot, blazing Indian sun on a bit of board, with only a bit of cotton cloth placed under the head for a pillow. It is really a wonder that so many live to grow up. The mothers I have sometimes remonstrated with. They are always much surprised to hear that English people do not treat their babies to a similar baking. Most Bengali babies are troubled with very little in the way of clothing. Some have a silver chain around the waist, and perhaps a gold one around the neck.

MISS STAIG.

RECEIPTS of the Woman's Union Missionary Society from May 26 to July 26, 1881.

NOVA SCOTIA.

A Nova Scotian Friend, . . . \$1 00

NEW BRUNSWICK.

St. Stephens, St. Stephen's Aux., per Mrs. Dr. Todd, $\frac{1}{2}$ yearly payment, \$15 00

MASSACHUSETTS.

Boston Branch, Mrs. Henry Johnson, Treas. (See items below.) 153 56

Soc. for Foreign Missions of Ref. Epis. Church, per Mrs. E. P. Beal, for Bible-reader in Allahabad, 15 00

North Adams, Mrs. E. D. Munger, per Mrs. D. J. Ely, 2 00

Northampton, Seelye children, per Miss M. A. Allen, for Mary Seelye, Calcutta, 25 00

Miss M. A. Allen, Collector: Mrs. J. P. Williston, 5; Miss Kate E. Tyler, 5; Miss Julia Tyler, 5; Mrs. L. C. Seelye, 5; Mrs. H. B. Fisk, 10; Mrs. M. M. French, 5; Mrs. E. E. Wakefield, 10; Mrs. W. M. Gaylord, 5; Mrs. H. F. Williams, 1; Mrs. E. Slate, 5; Miss Osborne, 1; Mrs. R. B. Dickinson, 1; Miss Helen Clark, 1; Mrs. J. H. Butler, 5; Mrs. Harding and "Link," 3; Mrs. H. Hinckley, 5; Miss E. A. Warner, 5; Mrs. L. B. Williams, 4; Mrs. I. D. Clark, 1; Mrs. H. M. Tyler, 1; Mrs. C. B. Kingsley, 2; Mrs. J. Whittlesey, 1.50; Miss Matthews and "Link," 2; Miss White's Sunday-school class of Chinese boys (for China), 4.66; Miss Burnham, 5; Miss E. Jewett, 3; Mrs. S. T. Spaulding, 2; Mrs. Mary S. Tenney, 10; Mrs. C. H. Dickinson, 2; Mrs. J. H. Searle, 2.50; Mrs. Josiah Clark, 4; Miss Mary Clark, 1; Mrs. J. S. Lathrop, 3; Mrs. R. Hubbard, 1; Mrs. John T. Stoddard, 1; Mrs. E. Wells, 1; Mrs. Geo. Loomis and "Link," 1.50; postage for "Link," 25c.; Mrs. H. Lathrop, 50c.; Cash, 5. Total, 135.91. Of which previously acknowledged, 36.16 99 75

Brittan Missionary Society of Smith College, per Miss Ada G. Gardner, for "Mitzu Yuwasa," 60 00

\$355 31

CONNECTICUT.

Fairfield, "Star of Bethlehem" Band, Miss M. E. Morehouse, Sec.,	45 00
New Haven, Mr. R. S. Fellows, Mrs. M. C. Read, for warm clothing for pupils in Allahabad,	50 00
Norwalk, Bequest of Mrs. Henry Thomas,	5 00
Southport, Mrs. Perry, for box to Japan,	25 00
	5 00
	\$130 00

NEW YORK.

Albany Branch, Mrs. Fred. Townsend, Treas. (See items below.)	140 77
Astoria, L. I., "Loving Helpers," Miss Alice Walcott, Treas., for "Alice Walcott," Calcutta,	7 50
Brooklyn, "Scudder Memorial" Band, per Miss A. K. Mirrlees, for Miss Ward,	100 00
Infant class of Sunday-school of Clinton Ave. Church, Mr. Harvey Jones, Treas., per Mrs. S. E. Warner, for child in Japan,	56 95
"Plymouth" Band, per Mrs. J. B. Hutchinson, for Miss Kirkby's salary, from Mrs. H. B. Claffin,	25 00
Mrs. Jos. H. Patten, for Reserve fund,	100 00
Mrs. L. M. Rushmore, from Miss C. Thurston, 10; Miss E. Thurston, 10; Dr. C. L. Mitchell, 5; Mrs. F. A. Coe, 5; Mrs. J. D. Rushmore, 2; the Misses Thurston, for "Link," 50c.,	32 50
Mrs. G. C. White, Jr., subscription toward support of "Caroline Louise Slipper,"	25 00
Mrs. J. H. Patten, per Mrs. G. C. White, for Miss T. K. Agnesian, 50; "Link," etc., 1,	51 00
Centerville, N. Y. Lena Sample Peeke, "part of her little store," by her mother,	5 00
LeRoy, Miss. Soc. of Ingham University, Miss Winifred M. Long, Sec., for girl in Japan,	25 54
New York, Miss M. H. Drake, per Miss J. Abeel, "Band of Hope," by Mrs. W. S. Mikels: Mrs. E. Decker, 1; Mrs. R. Chace, 1; Mrs. Nicols, 50c.; Mrs. J. Smith, 1; Mrs. T. Page, 1; Mrs. J. Englee, 50c.; Mrs. L. Terhune, 50c.; Miss S. Dunn, 50c.; Mrs. S. Brush, 1. Total, 7.00.	25 00

By Mrs. S. P. White: Mrs. White, 2; Mrs. E. Cooper, 1; Mrs. F. Wiley, 1; Mrs. J. Carpenter, 50c.; Mrs. Flanagan, 1; Mrs. A. McBride, 1. Total, 6.50.		Elizabeth, St. John's Aux., per Mrs. E. K. Pardee, for two children in Calcutta, 60, and toward 1882, 13.42.
By Mrs. F. H. Tooker: Mrs. Tooker, 1; Mrs. W. S. Mikels, 3; Mrs. J. Hart, 1; Mrs. L. Springstein, 1; Mrs. W. N. Kemp, 1; Mrs. F. Gariner, 50c.; Miss A. Fenton, 1. Total, 8.50.	22 50	Franklinville, "Earnest Gleaners," Miss Virginia Gray, Treas., for "Myra," Calcutta, 31 00
Mrs. S. P. White, for "Link," 50c. Grand Total, .	20 00	Hackensack, "Chase" Band, per Mrs. Williams, for work in India, 14 00
Mrs. Wm. N. Blakeman, in memoriam, .	10 62	Hamburg, "The North Hardiston Church," 20 00
Mrs. H. Johnson, from ladies in Boston, for box, .	500 00	Metuchen, W. U. M. S. of Reformed Church, Miss F. A. Wendover, Treas., 15 85
A Friend.	2 50	Millstone, Millstone Aux., Miss L. A. Van Dervoort, Treas., collected by Miss Dollie Blackwell, 21.50; by Miss L. A. Van Dervoort, 15.85; Misses C. and L. Staats, 15.00; Miss I. Van Doren, 13.45; Miss Ida Voorhees, 10.80; Miss L. Merrill, 6.95; Mrs. B. Smith, 5.30; Miss Randolph, 2.40. Balance, 8.75. For two Bible-readers, under Dr. Chamberlain, 50.00; and for Mission work in China, 50.00. All for Life Membership of Mrs. PETER P. STAATS and Mrs. ISAACK V. C. WYCKOFF, 100.00
Mrs. C. Force, Old Ladies' Home, .	100 00	Newark, Newark Aux., Mrs. E. D. G. Smith, Treas.: By Miss Sarah Wallace, "Snow Bird" Mission Band, for "Marian," Calcutta, and "Kin Takagi," Yokohama, 00.00; "Little Leaf Blades" Mission Band, for support of "Anondo," Calcutta, 30.00; "Young Ladies' Zennana Mission Band," per Mrs. Hine, proceeds of Fair, 157.48, 277 48
"Mizpah" Band, per Miss S. B. Harmer, for Miss Ward's work, and for Life Membership of Mrs. GEORGE T. HOPE, and Mrs. GEORGE M. VANDERLIP, .	5 00	Mr. Henry Conger, .
A lady of Milford, Pa., per Mrs. LeRoy, .	10 00	Infant S. S. of High Street Presbyterian Church, per Miss Bessie McIlvaine, for "Ito Yuwasa," Japan, .
Mrs. Jas. Brown, subscription, per Mrs. LeRoy, .	2 00	Princeton, Princeton Branch, Miss Ellen L. A. Brown, Treas., .
Mrs. C. C. Darling, .	4 00	A Friend, for school in Cawnpore, .
Per Mrs. E. Rawson: for zenna work, 2; "Links," 2, .	2 00	Roselle, "Earnest Workers," per Mrs. D. W. Berdan, to constitute Miss M. LOUISE BERDAN Life Member, .
Gift of Mrs. E. M. De Peyster, deceased, .	5 00	South Orange, "Fusa" Band, Miss F. F. Pollock, Treas., .
Miss Isabella Johnston, subscription, .	40 00	Trenton, by Miss A. R. Stephenson, St. Michael's S. S., 20; Miss S. Sherman, 5; Miss M. F. Abbott, 3; Mrs. Mcintosh, 1; Mrs. Fuller, 1; Lillie, 1.
From Managers for Banner, .	30 00	
Southampton, L. I. Presb. Soc., per Mr. Isaac P. Foster, Rev. A. Shiland, Pastor, for girl under Miss Burnett, Peking, .	40 50	
Sparkill, Mrs. W. S. Gilman, .	50 00	
Syracuse, Clifton Springs Band, by Mrs. R. Townsend, through Mrs. Burnet, for child in Japan, 35; "Links," 50c.; Mrs. Henry Lansing, per Miss Burnet, 5, .	118 68	
Tarrytown Aux., Mrs. Charles Brombacher, Treas., of which 4 from Miss Bulkley's young ladies' school, .	50 00	
Tompkinsville, S. I., Brighton Heights Mission Band, Miss Bessie Brown, Treas., .	60 00	
Washington Heights "Helping Hands," per Mrs. William Foster, for child in Japan, .	\$1,619 06	

NEW JERSEY.

Allentown, "C. L. Beatty Band,"
Miss Mary E. Gill, Sec. and
Treas.: for zenana work, In-
dia, 32; from Miss Mary E.
Beatty, for the "Dehra
Doon" school, India, 30; and
for Japan, 10; "Links," 240, 74 40

DELAWARE

Wilmington, Balance from W. U.
M. S., Mrs. Dr. R. P. Johnson,
Treas. \$8 60

OHIO.

Cincinnati, "Doremus" Band, per Mrs. S. J. Broadwell, for "Evelyn Vent," Calcutta, and "Georgie Spence," Japan,	48 00
Columbus, Mrs. Bates' Bible Class, per Mrs. Luther Williams,	23 00
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	\$71 00

KENTUCKY.

Louisville, Kentucky Branch, Mrs. S. J. Look, Treas. (See items below.)	\$95 50
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MISSOURI.

St. Louis Aux., per Mrs. S. W. Barber, for Miss Ward's work,	\$10 00
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WISCONSIN.

La Crosse, "Badger" Band, per Mrs. Sarah S. Walcott, from Athelstan James, Anna Smith, Lizzie Clarke, Fanny Clarke, and Sherby Walcott,	\$5 00
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CALIFORNIA.

Columbia, "Sunset Mission Band," per Mrs. A. M. Dealey: Mrs. Sevening, Miss Johanna and Lulu, 2; Mrs. Tobey, San Francisco (deceased), 2; Mrs. Louisa Pitts	
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(deceased), 1; in memory of Grace Dealey, by her mother, 2; in memory of Gertrude Mandeville, by her mother, Sacramento, 1; Mrs. Ward and Louisa, Reno, Nev., 1; Mrs. Lydia Duchow, Sonora, 1; Mrs. Tyler and Miss L. Tyler, Murpheys, 1; Mrs. Wing and Laura, 1; Mrs. Hale and Miss Olive, 1; Misses May and Fanny Mansfield, 1; Mrs. Silva, 1; Miss Carrie Knapp, 1; Mrs. Ann Morgan, 1; Mary Levy, 1; Carrie Humphrey, 1; Ellmore Dealey, 1; Postage, 1; "Kardoo," 75c., \$21 75

SALES OF PUBLICATIONS.

Subscriptions for "Missionary Link." Miss Welsh, 4; Mrs. Dorrance, 4.40; smaller subscriptions, 10.73,	19 13
Sale of Leaflets, etc.,	95
" " "Kardoo,"	33

\$20 41

Three dividends upon Harlem R. R. stock,	\$5 50
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Total receipts from May 26 to July 26, 1881,	\$3,283 78
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MRS. J. E. JOHNSON,

Asst. Treas.

RECEIPTS of Boston Branch.

St. Paul's Church, through Miss E. B. Barrett:	
Mrs. J. Sullivan Warren, 10 00	
" J. P. Putnam,	10 00
Miss A. C. Everett,	5 00
Mrs. E. H. Sampson,	5 00
" Henry A. Rice,	5 00
" Geo. H. Appleton,	5 00
" Arthur Cheney,	5 00
Miss M. B. Haskell,	5 00
Mrs. Peter Harvey,	3 00
" Geo. W. Gordon,	3 00
Miss Helen Gordon,	3 00
Mrs. J. H. Bradley,	3 00
" K. Gibson,	2 00
" M. F. Fowler,	2 50
" Thomas Mack,	2 00

Miss E. B. Barrett,	2 00
Mrs. Calvin Page,	1 00
Miss S. D. Barrett,	
" Link,"	50
Cash,	3 00
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Miss Spillman's collection,	75 00
Mrs. Shipley, subscription and "Link," through Mrs. Crosby,	3 00
From Miss Morrell's and Miss Lowell's S.-S. classes, for support of a school under Miss Ward's care, at Cawnpore, 60; and for articles needed in the mission, 13.56,	2 00
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	73 56
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	\$153 56

Contributions from Boston Branch for box of housekeeping goods for Miss Lathrop and Miss Ward.

Mrs. C. J. Paine, 5; Mrs. Burr Porter, 10; Miss G. Lowell, 5.	20 00
Mrs. Wm. Chadbourne, 5;	
Mrs. T. S. Norris, 5; Mrs. Jas. Amory, 5; Miss Louise Bruce,	
5,	20 00

Through Miss Barrett: Mrs. Wm. Appleton, 10; Mrs. J. A. Beebe, 10; Mrs. J. S. Warren, 5; Miss. A. C. Everett, 3,	28 00
Mrs. L. J. Knowles, 5; Worcester Mission Circle, 5,	10 00

Through Mrs. Walter Baker:
 Mrs J. M. Sears, 10; Mrs. E.
 Torrey, 5; Miss A. Morrill,
 5; Miss Shaw, 5, 25 00
 \$103 00

EXPENDED AS FOLLOWS.

Table ware,	.	.	.	11	35
Towels,	.	.	.	11	00
Napkins,	.	.	.	7	88
Blankets,	.	.	.	12	50
Spreads,	.	.	.	13	25
Muslin,	.	.	.	6	40
Handkerchiefs,	.	.	.	6	00
Table-cloths,	.	.	.		
Thread, needles, pins.				22	00

etc.,	2 00
Freight, cartage, and in-	
surance, . . .	10 62
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	\$103 00

VALUE OF ARTICLES CONTRIBUTED.

Mrs. Walter Baker,	20	00
" Richardson and daughter,	6	50
" Crosby and Mrs. Dexter,	4	00
" Frank Wood,	10	00
		143 50

MARIA N. JOHNSON,

Treasurer.

RECEIPTS of Albany Branch.

In memory of Susan Gansevoort, by her husband, Peter Gansevoort, continued,	25	00
The "Melville Memorial" Band, Gansevoort, N. Y., through Miss L. P. Melville,	12	63
Band "Willing Workers," Port Henry, N. Y., for the support of "Kaku Sudo," Yokohama, through Miss T. W. Bulkley, Treas.	30	00
"Temple Grove" Band, Saratoga, N. Y., for the support of "Chiyo Endo," Japan, through Miss Helen W. North, Sec.,	38	47
Miss Mary Jane McElroy, through Mr. William McElroy,	10	00

For "Link," from Mrs. H. F. Wolverton,	50
For "Link," from Miss Vina Knowles,	50
For "Link," from Mrs. Dr. Brown,	50
Mrs. Mary Pruyn,	50
Miss Mary Plympton, as her annual subscription,	2 00
Additionally from the "Temple Grove" Band, by Miss Helen W. North,	20 67

MRS. FREDERICK TOWNSEND.

Treas.

RECEIPTS of Kentucky Branch.

Olive Branch contribution, per
Mrs. M. E. Crutcher,
Hugh McElroy Memorial, per
Mrs. H. M. Brown, for Susan
McElroy, Yokohama, 50; for
Mrs. Pierson's salary, 25. To
constitute Miss I. M. LEY-
20 50

BURN and little KALLIOPE Life
Members 75 00

MRS. S. J. LOOK.

Treas.

Collections by Miss M. Messenger, Brooklyn, N. Y.

Mrs. H. Messenger,	15	00
" Roebling.	10	00
" Thomas Messenger,	5	00
Miss M. Messenger,	5	00
Mrs. C. C. Gignoux,	5	00
" William Gilfillan,	5	00
" H. T. Cox,	5	00
" H. P. Morgan,	5	00
" Peet,	5	00
Miss Peet,	5	00
Mrs. E. W. Corlies,	5	00
" T. B. Duryea,	5	00
" I. C. Keeny,	5	00

Mrs. A. A. Low,	5 00
" J. P. Robinson,	5 00
" A. A. Brown,	5 00
" William Wallace,	3 00
" H. Webster,	2 25
Miss Cruger,	2 00
" E. M. Ives,	2 00
" Carruth,	2 00
A. D. Matthews,	2 00
Mrs. Tatum,	1 00
" Links,"	3 00

RECEIPTS of Philadelphia Branch.

Through Mrs. J. L. Richards:

Mrs. H. Y. Evans, sub. and "Link," 15.60; Mrs. H. C. Ford sub. and "Link," 10.60; Mrs. Britton Corlies, 10; Mrs. W. W. Campbell, 5; Miss C. J. Campbell, 1; Miss Lilla R. Corlies, 1; Isaac Ford, 1; Harry Ford, 1; Frank Ford, 1; Horace Evans, 1; Mrs. Samuel Limes, 5; Mrs. Geo. W. Anderson sub. and "Link," 3.50; Mrs. John R. Whitney sub. and "Link," 5.50; Samuel S. Richards, 1; Lizzie M. Richards, 1; Mrs. P. C. Hollis, 5; Mrs. J. L. Richards sub. and "Link," 10.50; Miss Louisa Birch, 1. . . . 79 70

Through Mrs. R. C. Matlack:

Dr. E. H. Williams, to make Dr. E. H. WILLIAMS and Mrs. E. H. WILLIAMS Life Members, 100; Mrs. E. H. Williams sub. and "Link," 2; Miss May Richards, 5; Mrs. W. B. Whitney, 1. . . . 108 00
 Through Miss Anable: Miss Kinshman, 100
 Through Mrs. Nicholson: 2d Ref. Church, Miss S. K. Davidson, 50; Sunday-school of Ref. Church, Cumberland, Md., 12.50, 62 50
 \$251 20

MRS. C. B. KEEN,

Treas.

DONATIONS.

We gratefully acknowledge the following donations for our Mission Stations:

For India—Cawnpore. A package from Burlington, Vt.
 Box from Miss Callett's Mission Band, Philadelphia, Pa.

From Band "Willing Hearts," Wakefield, N. H., a package for Miss Gardner.

A second box from Mrs. Barber, St. Louis, Mo.
 Fifteen dolls from Mizpah Band, N. Y.

Calcutta. A box from the Doremus Mission Band, Cincinnati, O.; part of the contents for Japan.

Two revised Testaments from Miss Abeel, N. Y.; one for Cawnpore.

Japan. Scrap-books, wristlets, dolls, etc., from friends in Southport, Conn.

Three scrap-books, four pairs mittens, ten pairs wristlets, one hanging pin-cushion, twenty-five dolls (dressed), five pictures, magazines, picture-papers, from Miss A. E. Perry, Southport, Conn., and \$5.00 for expenses.

Received from Germantown Aux. for Miss Hook: one hundred dolls, one dozen dolls dressed by Miss Clement.

Received from Union Mission Band, Roselle, N. J., for Miss Hook: twenty-four dolls, two scrap-books, picture cards, two woolen caps, one pair wristlets.

Received from Johnson Band, Madison Sq. Presb. Church: twenty-five dressed dolls, one dozen small china dolls, one small box—game of animals, one small box—map puzzle, Bible card pictures.

From Tarrytown Aux., package containing books and fancy articles.

From Miss Wolcott, Astoria, L. I., one china dressed doll.

NEW LIFE MEMBERS.

Miss M. Louise Berdan, by "Earnest Workers," Roselle, N. J.
 Mrs. George T. Hope, "Mizpah Band, N. Y."
 Mrs. George M. Vanderlip, "
 Mrs. Peter P. Staats, Millstone Aux., N. J.
 Mrs. Isaac V. C. Wyckoff, Millstone Aux., N. J.
 Miss I. M. Leyburn, by "Hugh McElroy Memorial, Kentucky."
 "Kalliope."
 Dr. E. H. Williams, through Mrs. R. C. Matlack, Philadelphia.
 Mrs. E. H. Williams,

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